

can understand. A man once told me, I was teaching a group of scouts giving them a Bible lesson, and I read in the Gospels that the people could not get to Jesus for the press. And they said, Did they have a press in those days? How did the press interfere with His teaching them? We know what it means, but you would never express it that way, today. The expressions are different. We need the Bible in the language of today.

Now there are some who are saying that all recent versions are bad because they are not translated from the textus receptus. This term is being used rather widely today, the textus receptus. What is this term and where did it come from? It came from a book published in Holland in 1633. In 1624 a Dutch publishing firm composed of two brothers named Elziver published a nice little edition of the Greek NT. In 1633 they got out a second edition, and in this second edition they said you have here in this book the text that is now received by all in which we give nothing changed or corrupted. This was a publishers add-- the textus receptus, or the received text. A phrase that originated in 1633 twenty-two years after the KJV was published. The KJV was not based on the textus receptus. This textus receptus published by the firm of Elziver was a rather good text of the Greek NT and became the standard text on the continent of Europe, but the standard text in Great Britain and the U.S. was a text that had been published eighteen years earlier, about eight years. It was published in 1551 om Geneva by the amnamed Estienne or Stephanus and this text which he published then which became a standard text of the English speaking world differed in 287 places from the text which was issued by Elziver about 80 (?) 8(?) years later, and which he called the received text. Now both of these texts rest back upon a version which Erasmus made. (Erasmus the great enemy of Luther. Erasmus w the man who did everything he could could